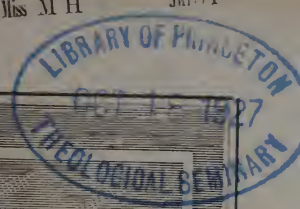
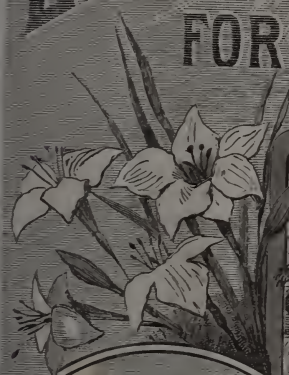


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LIFE AND LIGHT FOR WOMAN.



NOVEMBER, 1883.
 BOSTON, CHICAGO, AND SAN FRANCISCO.
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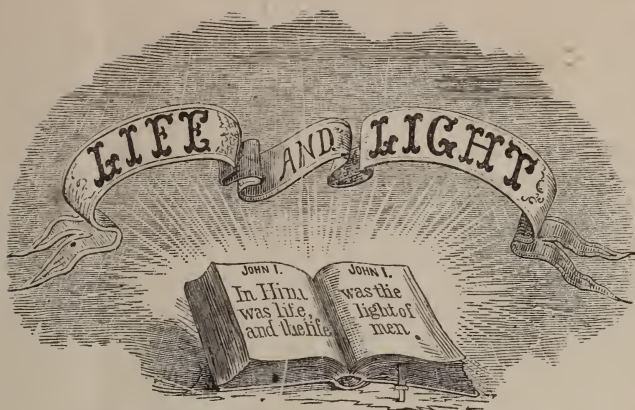
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FOR WOMAN.

VOL. XIII.

NOVEMBER, 1883.

No. 11.

TURKEY.

A DEVOTED LIFE.

BY MRS. S. H. RIGGS.

ONE day in November, 1873, there entered my husband's room at the Bible-House, Constantinople, a gentleman bringing a letter of introduction from Mr. Andrus, of Mardin. The letter and its bearer invited more than usual attention. Before the words of salutation were all spoken, it was evident that the gentleman, although speaking Turkish, was not a Turk; that Arabic was his native tongue. He was dressed in the long, ample robe and with the immaculate white turban of the *hodja*, or teacher. He was tall and dignified, with raven hair and beard, and with an expression and manner uncommonly modest and winning. He was about thirty-two years of age, and gave his name as Keifi (pronounced *Kafee*) Effendi. Attracted by his appearance and by the recommendations he brought with him, he was at once engaged to do work as a copyist; and as time and acquaintance revealed his talents as a scholar, and his many excellent qualities of mind and heart, he grew into the position of a most valuable helper and adviser, not only in the work of translating the Bible, but in other literary work. During the first winter of his work with Mr. Herrick, he wrote out the Gospels, for use in revising the Bible. The hours of reading over the manuscripts were greatly prolonged in answering the questions he asked on the Gospel history. It be-

came a matter of increasing surprise and intense delight to observe what the questions were, and the spirit in which they were asked. There was no idle question, no quibbling, nothing of skeptical conceit, but there was hardly a fair and necessary question relating to the history, to the Gospel harmony, to doctrine, to practical duty, unasked. He often mentioned the objections of others. For clearness of apprehension, for candor, for docility, for reverence, his mind seemed of singular and typical make and mold. In manners he was always the perfect gentleman, never betrayed into a hasty or ill-advised word, never forgetful of the refinements of deportment, sensitive as a woman, yet exceptionally frank, and open, and confiding. In the deeper elements of character he was a true Nathaniel. He was cautious, even timid; but he had a man's firmness and will when the test came, as was repeatedly shown in the way he met the frequent inquiries instituted by Government in regard to his occupation and belief — and especially at the time of his marriage, when he sent his beautiful bride away from his door till her friends would consent to admit an old form of marriage which had no Mohammedanism in it, and was no offense against a Christian conscience.

His acquirements in Arabic, Persian, and Turkish, in Mohammedan theology, philosophy, and tradition, were simply wonderful. He was often brought to severe tests; for Turkish scribes, who sat at the same table, as advisers in the work of Bible revision, were jealous of his influence. Once or twice where he seemed to trip, he accepted the humiliation in silence, and on the following day brought final evidence from accepted authorities, showing that he was right. His knowledge of Arabic was singularly perfect. If the correctness of an opinion of his were challenged, he would say, "We will refer to the 'Camos,' the great Arabo-Turkish lexicographical authority;" and he was found invariably right. His associates began to think he had committed the Camos to heart, as he did the Koran in his youth. His knowledge of Moslem superstition, of sorcery, of every form of organized whim and notion among his people, was inexhaustible. He threw light, from personal knowledge, upon some customs alluded to in the Pentateuch, which seem incredible to us.

Such, in brief, was the character of the man whom Providence led, by unerring hand, from his early nomadic life in the mountains of Koordistan, to become the intimate friend and invaluable helper of the missionaries at the Bible-House in Constantinople. From November, 1873, up to this present year, he has continued in his labors, almost without cessation; but the Lord has seen fit to promote him to higher service. Late in January, 1883, he was

seized with pneumonia, which ran its course in a few brief days, and he died February 5th. At different times during his illness, he expressed his trust in his Saviour, saying: "I have left myself with God, and I am at peace. Jesus Christ is my Saviour. He was the sacrifice for sin; *that* is my peace. I know it, and declare it, that He is the only hope." At another time he said, "My calm and comfort are indescribable." His one great anxiety was for his wife and two little children — especially for the eldest, a beautiful little boy of about five years. To a missionary friend, he said: "My boy, here, whom I have taught so carefully—I can't leave him; he was to be a good man, educated in Christian schools, and a teacher for my people. I can't bear to think of his being lost in the mass of corruption about us. His mother must give him to you; and you must take him, for my sake, and make him what I would have had him become."

Before Keifi Effendi's marriage, he was an occasional visitor at our house, on the Bosphorus, coming to spend the night, after his work in the city was done. In the course of our conversations with him, he gave us many facts concerning his early life and education, and the way in which he was led to renounce his faith in Islam, and to accept Christianity. Now that his work on earth is finished, there seems no reason why these should not be published, for the benefit of the many readers of LIFE AND LIGHT.

Keifi Effendi was an Arab Koord. His father — an Arab — was born at Mosul, and when a boy of about fifteen years, left that city and joined a wandering tribe of Koords, one or two days' distant from that city. It appears that the Koords of that region, *i. e.*, of the Bagdad province, take the lead in learning, and they use the Arabic language. Keifi Effendi tells us, that while in this section of the country the wisest men are from the Koords, it is not so in other parts of the country. These Koords are divided into tribes of from fifty to three hundred houses each, and are very often hostile to each other, the larger tribes forcing the smaller ones to pay taxes. His was one of the larger tribes, and it is their custom to select, each tribe for itself, some learned man for a "*hodja*" (teacher). To this man, they give a wife, a house (tent, rather), cattle, supplies of food, etc., and establish him in comfort as the *great man* of their tribe, to instruct and train their youth, perform their marriage contracts, attend to their business matters, and be a sort of judge among them. Early every morning he teaches the little children to read (*i. e.*, the *boys*, for the girls and women in these country tribes consider it a shame to learn to read). He writes their lessons at first on a board, and when they are older gives them books. When the little boys finish their

tasks the older boys come; and there is also a class of young men, from fifteen to twenty years of age, gathered from neighboring tribes to study with this *hodja*. They leave their own homes, that they may have more entire command of their time; as they are liable to many interruptions while at home, in the way of work, tending the flocks, etc.

These young men study Grammar, Logic, Geometry, Astronomy, and other sciences; and they, as well as the smaller boys, commit everything to memory, spending almost the whole time in hard study, aside from necessary sleep. These young men from other tribes do not exactly "*board round*," but, like Luther in his school-days, they go from door to door, asking for such gifts of food as the people have to offer, and calling down the blessings of Heaven upon the giver. They get bread (baked in large circular sheets, almost as thin as a wafer), *yaghourt* (artificially soured milk), and sometimes a dish of wheat, but for months together never taste of meat, and seldom of cooked or warm food. "Who does their washing, and cares for their food?" I asked.

Keifi smiled as he answered, "One long shirt, or garment, is all they have. It is only the rich who have a change of raiment." The climate is hot, and they need no drawers, no outer garments. They lie down at night (these young men from abroad) on the ground, and rise in the morning to say their prayers, and go to their tasks. He said that the shirt he used to wear in those days was white at first, but it became a dark brown, and thick as the oilcloth under our stove, from constant use and perspiration. He added that while they studied so hard, they often lost time through discomfort of body from hunger or dirt. I asked if they never played, as our schoolboys do; and he described certain of their games, some of which are almost savage in the way they handle each other, and also a game of ball, not unlike base-ball.

Keifi Effendi's father married the daughter of his Koordish *hodja* for his second wife, and his children numbered nineteen — twelve sons and seven daughters. They lived in tents, staying a few days in one place; in summer, perhaps, as long as two months, and in winter seeking a warmer climate. Keifi is therefore unable to point to his birthplace. He studied at home until he was twelve years old, when he was sent, according to custom, to study with another tribe; and so the time passed until he was about eighteen years of age, when his education was considered complete. He seems to have been of a very serious turn of mind, and ill at ease, not satisfied with himself, but anxious to merit the divine favor by means of asceticism. Accordingly, after completing his studies, as above, he spent his time in fasting and prayer,

often passing the whole night in the repetition of certain phrases, in the belief that if this was persevered in, and sleep kept at arm's-length, the first prayer offered at daylight would be sure to receive an answer. In the perseverance of such practices, he lost flesh and strength to such a degree that he was often unable to stand. He, with other kindred spirits (ten or twenty of them), formed a little settlement of their own, some four or five days' distant from their own tribes, and there they meditated, and mortified the flesh. At a certain season of the year he used to pick a quantity of nut-galls, and carry them to Mosul, to sell, and buy clothes, etc. For the supply of their daily wants, they begged in the villages, receiving bread and the soured milk. Frequently there was one small dish of this to answer for the whole of them; in which case they thinned it with water, adding salt, and stirring a long time. When they had a large dish full they seated themselves around it upon the ground; but it would not do to have a spoon apiece, as in this way some would get more than their share, by eating faster; so one wooden spoon was made to serve them all in turn. When a single cucumber was given they cast lots for it.

[*To be continued.*]

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TURKEY.

LETTER FROM MISS S. P. BLAKE, OF SIVAS.

We are permitted to give our readers the following letter from Miss Blake, written to the auxiliary in Newburyport. It is dated Kara Hissar, May 21st:—

THE winter passed quickly and pleasantly in the work at Sivas. God has opened so wide a door that we have had all we could do to meet with the demands, and we have been compelled to pass by many things which we should have been so glad to have done if we could have found time.

I have had for a helper a dear native sister, whom I have learned to love and prize very much, for her faithfulness and earnestness—especially as I knew how hard it was for her to be away all day, leaving her family of five little ones to take care of themselves. Although she has never been educated in schools, but has picked up what learning she has after she became a bride, and had two children,—being a wife and mother, having learned, like Paul, to abound and to be abased, to be full and suffer hunger, and to praise God under all conditions,—she is just the one to adapt herself to every one's need. I have listened with much interest, and not a little surprise, to her explanations of Scripture, and have felt that if she has not had all the education we might wish, she has something without which all the wisdom of earth is naught.

At the time I left Sivas, there were ninety-two women and large girls reading to us; and that is less than we have been having, as there is always a falling off toward spring. Of the houses which I have visited in person, this winter, one hundred different ones are easily counted in almost all of which I should be sure of a warm welcome. I should have enjoyed extending the house-visiting a great deal more if there had been some one to take the actual work of teaching off my hands; yet I feel that in no way could I have gained an acquaintance with these dear souls as I have been enabled to do in just bending down with them, day by day and week by week, in the study of God's Word. How my heart has been cheered when some one has looked up from some beautiful chapter which we have been reading, as one dear girl did not long ago, and said, with tear-filled eyes,—

“Oh, this Saviour is very dear to me! I never knew how much I loved Him before!”

“When did you begin to feel in this way?” I asked.

“When I began to read this book,” she answered, clasping her Testament with both hands, and pressing it to her heart.

One thing I enjoyed very much in the winter, was a little Sunday-school which we have held in a certain quarter of the city where a good many of our pupils are found in a small compass. There, from ten to twenty women have gathered and listened, evidently with much interest, to the lessons from the last three chapters of Mark. The customs of this country are very inconvenient for any such gathering. For instance: I ask a girl a question; no answer. I look up, in surprise, to see what the cause is, and see her, with blushing cheeks, hang her head as if very much embarrassed. On inquiry I find that some of her future husband's relations are present, before whom she, as an engaged girl, is bound, by the strongest customs of the land, not to open her mouth.

One Sunday it happened that among the twenty gathered for the lesson, a large number of these hampering individuals were present, and the situation was becoming not a little embarrassing, when one woman — one of great influence over the others because of her wealth and position — spoke up and said, “We are gathered here to hear and talk about God's Word. Let us break down these walls for this hour.” Turning to her own son's future bride, she told her to speak freely. That was a happy hour to me, for these customs are like the laws of the Medes and Persians, and it shows that a little light has reached one when she is ready to lay them down, even for one hour.

When the news of the enormously reduced appropriations for

this year reached us, we felt the necessity of putting forth more effort than we had ever done before, toward getting the people to be willing to do something for themselves. So we determined to begin the first of January to take tuition from our women. I started out with no little trepidation, for such a thing had never been heard of before in Sivas. I explained to them the necessity in the case, and said that at the end of the month I would like to have them give according to their ability; and as they seemed to prefer that I should make my own estimate of their ability, I put the tuition at a *piastre* (a little more than four cents a month), with an opportunity for any one who wished, to give a little more,—toward helping some poor scholar. Widows, orphans, and extremely poor men were exempted. At the end of the first month seventeen had fallen off; but, on the other hand, the tuition had added so much dignity to the work, that I had received additions enough to make a gain of five. The additions had been chiefly from wealthy and influential families. We began to find that our work was exciting a great deal of interest in the city, and we received constant applications. Some have fallen off at each collecting-time, but there has been a constant increase, notwithstanding. The average tuition for four months, was forty-one *piastres* a month. This does not give any idea of the number of scholars; for where there have been three or four reading in one house, I have made exceptions.

Blessed news comes to us from Adana and other places of the outpouring of the Spirit. Shall it come to this field, too, dear friends? Oh, answer from your prayers of faith for us that it shall! Sometimes the burden seems greater than we can bear, as we think of the forty years of effort in this field, and see it still so barren. Sometimes we can only say, Give us Thy presence, or take us from the work, that some one may come whom thou canst bless. Let Thy work go on without us, if it cannot with us.

WOMAN'S WORK IN THE CEYLON MISSION.

THE BIBLE-WOMEN.

[From the Annual Report of the Mission.]

THE work of the Bible-women among the women and in the homes of the people, is, perhaps, the most important of all our agencies for the conversion of this people. As has often been said in our Reports, the peculiar dowry system of Jaffna, gives to woman here a position of great power and influence. The absence of zenanas, the wide prevalence of education, and the practical non-

existence of child-marriage and perpetual widowhood, all add to her influence, and at the same time increase her accessibility and susceptibility to Christian influence, and her power to act up to her convictions as fast as those convictions change. The women, however, are far more sincerely and intensely attached to idolatry than are the men, and in too many homes they are the chief, if not the only, opponents to the adoption of Christianity as the religion of the family.

Mrs. W. W. Howland writes as follows of the work of the five Bible-women under her care:—

They have usually visited two or three houses each day, and have given in their reports at the end of each month. One of them was greatly interested and encouraged by a letter directly from a missionary society in America. She said, "Only think, nineteen Christians in America are praying for me and my work!" They seldom encounter opposition, and are listened to with interest; but I cannot now recall any instances of decided conversion, from their labors the past year.

Miss Leitch gives very full statistics of the labors of eight Bible-women working at Manepy, Navaly, and Panditteripo. They visit two hundred and sixty-seven houses every month, and are teaching one hundred and twenty-four women to read the Bible, guiding and helping them in the regular study of God's Word. Thirty-nine of the women have begun to pray, quite a number come to the Sabbath services, and two have been received into the church the past year. She says very truly: "The work of the Bible-women is encouraging. The women whom they teach show real progress, and much love for their teachers, and they gladly receive and listen to them."

Mrs. Smith has five Bible-women and five teachers at work among the women of the Tillipally field. Four of the former are supported by the Mission, and one by the local Bible Society. One of the teachers is supported by the native preacher at Evlaly; the others are paid by private charity. The Bible-women teach women and grown girls, from house to house, in the morning, and hold meetings in the afternoon, working two by two. In this way they work in twenty-two villages in this station-field. In some of these villages a Bible-woman might well employ all her time. During the year, seven hundred and thirty-three meetings have been held, and five thousand two hundred and eighty-four individuals talked with. There are two hundred and ninety-five women and grown girls, besides the members of the church, who are reading or learning to read the Word of God. Three of them have joined the church the past year. The door is wide open for even more work

of this kind; and were the means to be had for supporting more teachers, the number of those who read the Bible could surely be doubled in a little while. As there is much readiness to read God's Word, should we not give it freely to all who are willing to read it, if not to obey it? And will not the time surely come when many of those who read will be constrained, by God's Spirit applying his Word to their hearts, to join the company of those who come up to the house of the Lord?

Another form of work for women is the Helping Hand—a weekly gathering, at nearly every station, of the poorest and most lowly women, for Christian sympathy and Bible-teaching. At some stations plain sewing is also taught. There are forty in the class at Oodooville, and seventy at Tillipally. They are very poor women, who have to work at hard out-door labor for their daily bread—pounding mortar, carrying heavy loads to the bazar, cutting grass, gathering fuel, drawing water, and like occupations. Those who attend regularly through the year, and make good improvement, receive a piece of unbleached cotton cloth five yards long. Of the seventy at Tillipally, about twelve now attend church regularly on the Sabbath, and many show great improvement in various ways. They are becoming more neat and cleanly, and more intelligent; and not a few, we hope, may gain a saving knowledge of Jesus, even though they are kept back, by many obstacles, from coming out openly as professed Christians.

EDUCATIONAL WORK.

The most interesting feature of higher education, and to some extent of all educational work in this field, is in its evangelistic tendency. The college training-school and female boarding-schools are all distinctly and immediately evangelistic in tendency and in actual result. Although many of the pupils in the girls' boarding-schools, and nearly all of those in the training-school, come from heathen families, nearly every one becomes a Christian before graduating, and a considerable number of the pupils in the college become Christians every year. In the English high-schools and other day-schools, the actual results are less striking, so far as avowed conversion is concerned, because the pupils are not under Christian influence, nor in a Christian atmosphere, to such an extent as in the boarding-schools. Still, a great deal of Christian instruction is given, and not infrequently the turning-point is reached in the day-school, in the silent decision to seek a boarding-school; and the subsequent open confession of Christ, in the latter, may be traced to its original cause—the impressions received in some village day-school; and every year we have, at least, a few conversions directly from the day-schools.

The more carefully the facts are studied, the more completely will they justify the prominence given to education in our mission, as an evangelistic agency. The inevitable tendency to educational work in this field is well illustrated in the reports of our latest reinforcements who have had time to get into the work at all. The missionary sisters at Manepy came out especially devoted to evangelistic work, and they have found in the schools under their care a most important, if not their chief, opportunity for preaching Christ and saving souls.

They report that 1,565 pupils in the day-schools at Manepy and Panditteripo, have committed to memory 51,567 Bible verses during the year; while in the Sunday-schools, about 450 pupils recited the golden texts for a whole or part of the year, reciting 15,075 texts in all. I doubt whether the day-schools of an equal area and population in any Christian land, in all the world, can show an equal amount of Bible-study so well done; and yet, the keeping up of these schools did not cost the mission even 100 rupees (\$50).

LETTER FROM THE LATE MRS. C. E. SCHAUFFLER. .

We are permitted by the Secretary of the Woman's Union Maternal Association to make the following extracts from the last letter received from Mrs. Schaufler with reference to Mothers' Meetings:—

To me, there is nothing in this universe, but the glory of God, not excepting even my own soul, that has the interest and importance of my children's spiritual good. That they may be the children, and then the men and women, who know the Lord, and whom the Lord knows by allowing them to be useful in his service, is my highest wish. How a mother can refrain from going to those gatherings, set apart for the purpose of prayer for children, is beyond my comprehension. Still, as you know, I tried for years in Brünn to keep up such a meeting, and did so almost by main force. I must not neglect to say that a servant who was with me over four years became a deaconess, and told one of her sisters in the work about my meetings. This good sister, Marie, said, "Well, I can't have mothers, but why should I not have girls for the same sort of a meeting — to pray for themselves and their families?" For years, I think, this good sister has been holding these meetings and others in Barmen. Another servant went to visit her friends in Upper Austria. I sent word to her mother, who has been praying for years for a wild son, about these meeting. My girl—her young daughter—had to go to the first one, and show them how I held my meetings. I believe that is still going on. In Krabschitz, when I was speaking of it, the teachers said, "We are not mothers, but we have the spiritual care of the children of mothers who never

knew of such things. We must have a meeting." This they have kept up more or less steadily for some years.

When I first came to America, I was greatly troubled at the lack of distinctively mothers' meetings. After trying some time, we started one in the neighborhood; and, about a year ago, all the little strength I had been gathering since I was at the meeting of the Woman's Board in Boston, I took to that meeting, and have never been able to go to but one prayer-meeting since that day.

* * * I love to lie here and think how many fair hands, how many strong, energetic, earnest, loving hearts, how many willing feet, how many active minds, are employed in the blessed work I love so well, but am not worthy to do. But I know that it is accepted "according to that a man hath." I have not strength, but I think the Lord sees I have a willing mind. So, while you work, I pray. I will pray and rest. Perhaps when others are weary, I may have the pleasure of working.

Young People's Department.

MARRIAGE IN CHINA.

We have received from one of our missionaries an account of a Christian betrothal in China. To show the effect of gospel teaching, we desire to place before our readers the strong contrast with heathen usages, giving some idea of a native marriage in this number; reserving the account mentioned for December. For convenience, we will take the names of a young Chinese couple, and follow them rapidly through the various stages of betrothal to marriage.



MASTER PANG WING is approaching seventeen years of age; and his father wakes up, one morning, to the fact that the time has come for him to be betrothed. The first thing to be done is to consult old Mrs. Lin-chee-tong — the "go-between" — as to where she can find a good wife. She is said to have a very long list of names from which to select, and she has a fine reputation for bringing the right people together. A foreign barbarian might think that if it were not possible for the young people to take care of the matter, at least the father might make the necessary negotiations; but such a thing is not to be thought of. "Go-betweens" are regular institutions in

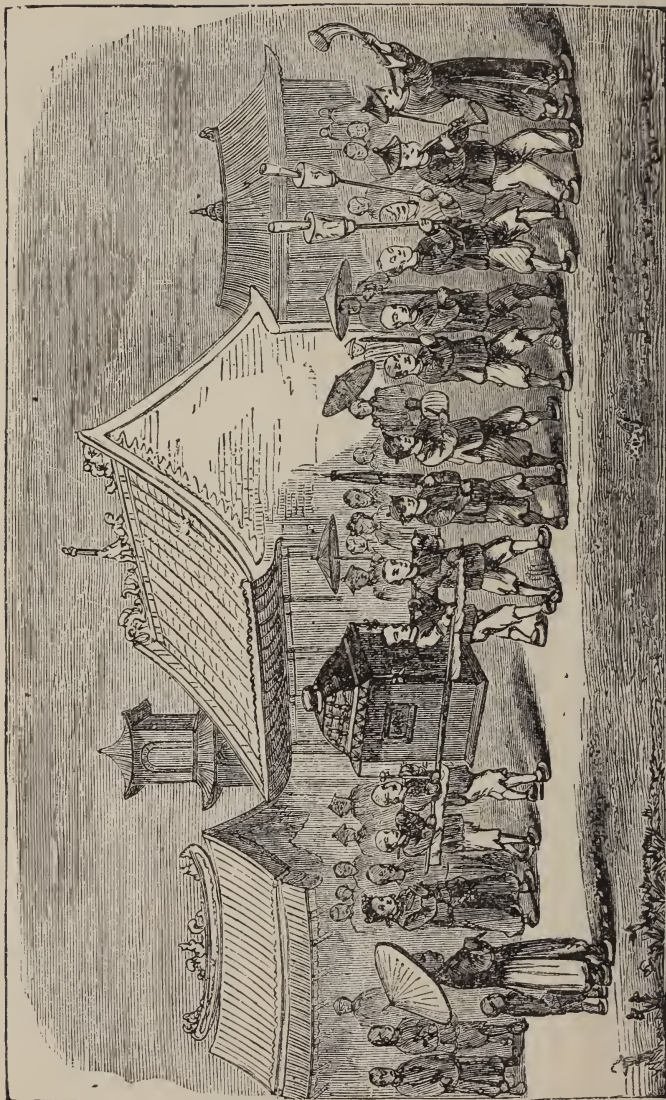


METHOD OF WEARING HAIR.

China. They are usually women and old men, who obtain a livelihood by selecting husbands and wives.

So Mr. Pang — Pang Wing's father is Mr. Pang; not Mr. Wing, as they always put the surname first in China — considers himself very fortunate to have secured the services of so distinguished and venerable a woman as Mrs. Lin-chee-tong, and leaves the matter entirely in her hands. He is careful only to impress upon her that the wife must be more remarkable for virtue than for beauty; that the family must be respectable, free from leprosy, lunacy, and crime — not being play-actors, slaves, nor boat-people. Mrs. Lin-chee-tong examines her lists very carefully, inquires into various family affairs a little more closely, and finally decides on little Miss Ho-Asing, a pretty girl about twelve years old, with very bright eyes and very small feet. Her father also promises to be satisfied with quite a reasonable dowry from Pang Wing's father — which is quite a consideration. Both fathers soon agree to the marriage; but there is one more person to be consulted — the fortune-teller. Mr. Pang goes to his favorite fortune-teller, and Mr. Ho goes to his; and the fortune-tellers consult the stars and their charts, and pronounce the alliance a happy one. Mr. Pang then sends Mr. Ho a large red card, with a gilt dragon on it; and Mr. Ho sends back one, with a gilt phoenix on it — and the matter is settled. If only these alliances were happy, because the fortune-teller says so, there would be much less misery among the daughters of China. It never occurs to Mrs. Lin-chee-tong, or to either of the fathers, to consult Wing or Asing on the subject; and it never occurs to the young people that they have anything to do about it. They have always been taught, that of the hundred virtues, filial duty is the chief; and they accept the inevitable, without much thought or care. Pang Wing remembers that one of his remote cousins has been deceived, recently, by finding, after all the ceremonies are over, that the girl he had married was a leper; and Ho-Asing knows of several betrothed girls who, when they have found whom their future husbands were to be, have drowned themselves, to prevent future misery; but they neither of them think much about it, and things take their course.

When Asing is fourteen years old, preparations for the marriage begin. First comes the ceremony of Man-Ming, in which there is a great deal of bowing and worshiping before the ancestral tablets, some feasting, and an exchange of presents, which are mostly of cakes, the bridegroom sending a goose and a gander, as symbols of conjugal affection. Then comes the Nap-Pie, when more presents — mostly of silks — are exchanged, and there is more worshiping and bowing before ancestral tablets, and more feasting; and this

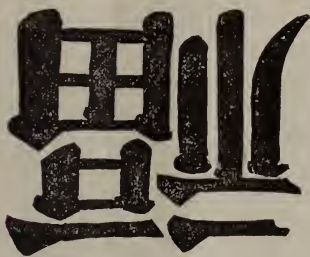


CHINESE MARRIAGE PROCESSION.

is followed by the Tseng-Kee, or selection of the lucky day for the marriage, which is a day of great rejoicing.

When the day is fixed, Asing invites all her female friends to the house — not for a merry-making, but for wailing and lamentation, because she is to be removed from her father's house. For nearly three weeks there is weeping and lamenting through the house; and Asing often declares that to be taken from her father and mother will prove worse than death itself, — a declaration that she does not believe, of course, but which is often a sad truth.

In the meantime, there is a great commotion going on about Pang Wing's house. The wedding is to be a grand affair. A large tent, made of bamboo and straw-matting, is built up over the court for a reception-room, and most remarkable concoctions are prepared by



HAPPINESS.

the most motly set of servants imaginable. The front entrance to the house is gaily trimmed with red and gilt paper and lanterns, with the large character "Happiness" on the door. At last the day arrives, and the guests begin to assemble. At the entrance are a large number of gentlemen, in their long garments of brilliant silk and satin, and their broad, flaring turbans of fur. At the side-

door are the ladies, dressed in their long, loose sacks of bright blue or yellow, or some brilliant color, beautifully embroidered, with their hair dressed in the most surprising way, decorated with an abundance of gold and silver ornaments and flowers, and with their cheeks painted a most brilliant hue, and the rest of the face white, presenting quite an imposing appearance.

Soon comes the bridal procession—little Miss Ho-Asing in a finely embroidered red sedan-chair, escorted by a cavalcade of beggars, each bearing a richly embroidered banner or emblem. The beggars have on black robes, very much soiled, which only partially conceal their rags, and there are gongs, drums, cymbals, horns, and all kinds of noisy instruments. These strange specimens of humanity come straggling on, carrying two large wardrobes, two smaller ones, four dressing-cases, four large trunks, and two smaller ones full of bridal-clothes. There are tables and benches, china and pewter dishes, two French clocks and bronzes, sets of jewelry — indeed, all the paraphernalia of housekeeping and personal adornment, exposed to public view. As they come near the house, some fire-crackers are set off; and as the bride goes into

the house, she is carried over a pan of burning coals—all for good luck.

Once in the house, there are more ceremonies before the an-



CHINESE BRIDE AND BRIDEGROOM.

cestral tablets; and then the feasting begins, and lasts three days. On the fourth evening, the bridal pair entertain their friends. All who are so fortunate as to be invited, receive a note like this:—

“On the eighth day of the present moon, your younger brother is

to receive his bride; on the seventh day, the wine-cups will be prepared; on the tenth day, wine will be poured out, when he will presume to draw your carriage to his lowly abode, that your con-



CHINESE FORTUNE-TELLER.

versation may be enjoyed, and when, in the arrangement of the ceremony, your assistance will be expected. To what an elevation

of splendor will your presence assist us to rise! To the eminent in literature, venerable first-born, at his table of study.

“From Pang Wing, born in the evening, and who bows his head to the ground and worships.”

This gathering of friends ends the festivities, and Ho-Asing begins her life of slavery to her husband and his mother, to endure, as best she may, till she herself is a mother-in-law; when she can have her opportunity to rule over daughters-in-law—other Ho-Asings who may be in her power.

Our Work at Home.

HOW TO INTEREST WOMEN OF THE LOCAL CHURCH IN MISSIONS.

BY MRS. M. E. MEAD.

IN the first place, be interested yourself. Take the missionary idea into your heart, not as an occasional, but an abiding guest—a part of your very soul; something to live, pray, and work for at all times and under all circumstances. We cannot be free from the blood of souls, if we accept Christ, and refuse to give him to the heathen. He came for their salvation; he sends us for their rescue, with our hope and theirs,—the blessed gospel of the kingdom. If we are content to seek alone the things that concern our own church, or people, or nation, we are unfaithful to our trust, disappointing our Lord in us, and in the recovery of his unclaimed yet purchased possession. To interest others, we must, secondly, realize the Master's call. In the supreme moment of transition from sorrow to joy, note his interruption of Mary's adoring recognition. After that mutual greeting of unspeakable tenderness, Mary longed to linger at his feet, and tell over and over the story of her love, and grief, and gladness. Jesus knew it all, without the telling. His thought was for those who had not heard the Lord had risen. He needed that devotion to carry his message, and sent forth his disciple with glad tidings—"Go tell." The same Christ to-day has need of thee—has called thee by name. The Master has come asking for more messengers to publish his power and readiness to help. It is not a vague call to an indefinite work. Bible words glow with it; the whole wide world echoes it back; the providence of God, the march of modern civilization, join in the appeal, "Freely ye have received, freely give."

Thirdly, realize the needs of the work. Put the case to yourself. What, in your pleasant places of refinement and culture, are the needs for help in every good way? Given Christ, the Word of life, the light of the gospel day, and the woman of the habitations of cruelty, is yourself. She has the same soul, the same aspirations, voiced or unvoiced; the same Saviour died to redeem her; the same Father loves her; the same Spirit waits your help to win her; the same heaven opens its many mansions, if you will but point her to its blessed hope! Women and children, downtrodden and oppressed, are not only waiting, but beseeching their Christian sisters for light and help. Surely the Master, too, needs our ministries, as a means of communicating grace. He says, "Take care of them; and whatsoever thou spendest more,"—of love, or time, or strength, or money,—“when I come again I will repay thee.”

Fourthly, realize the measures of help; viz., Woman's Boards and your own co-operating hearts and hands. Do not separate what God has joined together. Our Lord never gives a command, without showing a way to obey it. As the command "Go ye" is personal, so the opportunity, "Help those women which labored with me in the gospel," is brought to everybody's door. The Woman's Boards of Missions are working out the plan of gospel and of science, in the way of definite restorations,—not of picture, or gem, or coin dug from the tomb of centuries, but of womanly souls, who, under the mold of accumulated superstitions, yet bear the superscription of the Master's image. They will put into your hand the illuminating candle, will show you how and where to search for the piece which was lost, and will share with you the joy of the angels over the ransomed treasure.

Inform yourself as to woman's missionary work. How can you do this? Talk with your pastor, write to the Secretary or some officer of the Woman's Board of Missions connected with your own church denomination, and see what kind of an answer you will receive.

Pray over the work. You do not know how, or where, but ask with blind eyes, "Lord, what wilt thou have me to do?" The vision will come, and your consecrated ingenuity will begin to devise measures of help. You may not be called to go in person to the heathen, but you are called to share the work, in some of its varied forms, of those who do go.

Talk over the work. Interest somebody else; for, by giving, love will grow. And not only talk it over with friends, but get friends together to talk it over with Jesus. What blessings may not loving hearts ask and receive, whether gathered in an upper room, or by the bedside of some lonely invalid, or in your church parlors, to meet the Lord and learn of his will, both for the child

who knows his voice, and the wandering child who longs for him, but has not learned the way to his feet. Do not be afraid of the labor of starting an auxiliary society to the Woman's Board. You will find it is one of the heavenly places in Christ Jesus,—an inspiring missionary prayer-meeting,—and may number two or a hundred of helping hearts and hands. Get into Christian fellowship with other workers. Do not wait for great things; do the little. Enlist the children. No Sunday-school teaching can be complete, which does not train children in the knowledge of the great missionary enterprises of the day. And there is the specific work of organizing children to share in labors, and love, and service which will live long after you have entered upon the life within the veil. It is all for the coming of the kingdom. Dare any teacher miss the opportunity to clasp little palms in those of the great Friend and Teacher? to give wings to young hearts that shall fly afar with the tidings of great joy?

Look after the Sunday-school libraries; add, even at your own expense, if other means fail, the best books — bright, lively, entertaining volumes, written from different standpoints, illustrating life and work in heathen countries. Circulate in your Sunday-school, no less than in your church, the paper, or magazine, or leaflets published by the Woman's Boards, telling of your own work and that of others. Our Saviour has promised one day to satisfy our longing love and interest. We are to be "forever satisfied in his likeness!" Can we think of it without a thrill of rapture? But till then, what, oh, what are we doing that the longing of His soul may be satisfied? that he may see of his travail the reward of his agony, in welcoming to his love the perishing millions whom he died to save?

THE HARVEST WAITS.

BY MRS. C. R. ALLEN, OF HARPOOT.

Lo, the harvest waits for reapers!
 Christian, wherefore waitest thou?
 Blessed labor for the Master,
 In broad fields, awaits thee now.

He who blest the seed in sowing,
 With the sunlight of his care
 Made it ready for the reaping,
 Bids *you* to the garner bear.

Christian, dost thou pray with pleading,
 "Lord, into thy harvest send
 Laborers to do thy bidding,
 Toilers for the far-off lands"?

Lift thine eyes, and, e'en while looking,
 Gird thee for the reaper's share
 In the whitened fields now gleaming
 With the fruit so ripe and fair.

Haste, oh haste! the shadows, falling
 Soon the land in darkness leaves;
 Hasten to fulfill thy calling—
 Quickly bind the golden sheaves!

He who bids thee to the reaping—
 Christ—will all thy labor crown,
 Till, o'er vale and mountain ringing,
 "Safely gathered" comes the song.

[We would suggest to our readers that the above lines, sung in an auxiliary meeting to some familiar tune, might add to its interest, especially since they are associated with one of the most earnest workers in missions.]

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1883.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$33; Lebanon Centre, Aux., \$16; Lewiston, Pine St. Ch., Aux., \$20,	\$69 00
<i>Albany</i> , Cong. S. S.,	4 01
<i>Cooper</i> , A Friend,	1 00
<i>Woolwich</i> , Friends,	4 75
Total,	\$78 76

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Alton, Aux., \$1; Amherst, Aux., \$13; Atkinson, Aux., \$15; Flowers of Hope, \$15, const. L. M. Mrs. Bartlett H. Weston; Antrim, Working Bees, \$3; Bristol, Aux., \$16; Brookline, Cheerful Givers, \$8; Chester, Aux., \$30; Claremont, Aux., const. L. M.'s Mrs. S. Elizabeth Pierce, Mrs. Cynthia K. Brown, \$56.50; Dover, Aux., \$75.86; Durham, Aux., \$27.50; Exeter, Aux., \$13; Francestown, Aux., \$5; Goffstown, Aux., \$15; Great Falls Aux., \$50; Greenfield, Aux., \$18, Asteroids, \$15; Greenland, Aux., \$43.37, Mission Band, \$4; Greenville, Aux., \$7.75; Hampton, Aux., \$30; Hillsboro Bridge, Aux., \$4; Hollis, Aux., \$10, Pansy Circle, 7; Hopkinton, Aux., \$7.50; Keene, 1st Cong. Ch., Aux., \$37; Lebanon, Aux., \$50.90; Lisbon, Aux., \$16; Lyndeboro, S. S., \$5; Manchester, Franklin St. Ch., Aux., \$165, Hanover St. Ch., Aux., \$133, Wallace Circle, \$13; Mason, Aux., \$10.50; Merrimack, Aux., \$25; Milford, Aux., const. L. M.'s Mrs. John W. Hutchinson, Mrs. Freeman Crosby, \$50; Mount Vernon, Aux., const. L. M. Mrs. Clark Campbell, \$27.70, Buds of Promise, of wh. \$25 const. L.

M. Emily C. A. Starrett, \$43.33, Young Ladies' Circle, \$10; Nashua, Union M. C., \$190, Aux., \$81.20; New Boston, Aux., \$8; North Chichester, Aux., \$4.10; North Hampton, Aux., \$18.50; Northwood, Aux., prev. contri. const. L. M. Mrs. H. B. Wiggin, Orange, N. J., \$14; Pembroke, Aux., \$10.60; Peterboro, Aux., \$25.32, Mrs. Lucy Richardson, \$5, Mayflowers, \$32.75; Portsmouth, Aux., \$90; Salmon Falls, Aux., \$8.10, Willing Workers, \$9; Sanbornton, Hillside Gleaners, \$18; Seabrook and Hampton Falls, Aux., \$13; Tamworth, Aux., \$5, Mrs. Franklin Davis, const. self L. M., \$25; Temple, Aux., \$10; Troy, Aux., \$22.04; South Newmarket, Forget-me-nots, \$17; Walpole, Aux., \$14; West Lebanon, Aux., \$37; Wilton, Aux., of wh. \$25 const. L. M. Miss Lizzie Abbot, \$37, Busy Bees, \$33, Mistletoe Band, \$15; Wolfboro, Aux., \$18.34, Newell Circle, \$5,	\$1,842 86
<i>Hanover.</i> —Dartmouth College Cong. Ch.,	20 00
Total,	\$1,862 86

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Coventry, Aux., const. L. M. Mrs. C. P. Cowles, \$25; East St. Johnsbury, Aux., \$10; Essex, Aux., \$11.20, M. B., \$5; West Glover, Aux., prev. contri. const. L. M. Mrs. B. S. Adams, \$15; Peacham, Aux., const. L. M. Mrs. William Sanborn, \$25; Alburgh, Aux., \$12,	\$103 20
<i>Putney.</i> —Mrs. A. S. Taft,	10 00
<i>Waitsfield.</i> —Lydia A. Bigelow,	5 00
<i>Williston.</i> —Cong. Ch.,	3 00
Total,	\$121 20

MASSACHUSETTS.

<i>Berkshire Branch</i> —Mrs. S. N. Russell, Treas. Stockbridge, Aux., \$27; Loving Helpers, \$20; Dalton, Aux., \$18.35; Hinsdale, Aux., prev. contri. const. L. M., Mrs. C. C. Wright, \$20.87,	\$86 22
<i>Dracut.</i> —1st. Cong. Ch., Aux.,	12 00
<i>Essex No. Conf. Branch.</i> —Mrs. A. Hammond, Treas. Ipswich, 1st. Ch. \$30.10; West Boxford, Aux., \$25,	55 10
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., \$50; Buckland, Aux., \$10; Greenfield, Aux., \$7 25, Daisies \$5.40,	72 65
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas. Granby, Aux., of wh. \$50 const. L. M.'s Miss Hattie M. Hunt, Miss Rossie Perry, \$100; Hadley, Aux., \$22.88; Hatfield, Aux., \$97, Wide-Awakes, \$30,	249 88
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Lincoln, Aux., const. L. M.'s Mrs. Abby P. Smith, Mrs. Sarah A. Brown, \$50. A Gift—In Memoriam, \$10,	60 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Longmeadow, Ladies Benev. Soc'y, 14.30; Chicopee, 3d Ch. Aux., of wh. \$25 const. L. M. Mrs. George H. Chapman, \$45; Monson, Aux., \$24; Springfield, Olivet Ch., \$79.69; For Mrs. Allen, \$90,	252 99
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, A Friend, \$2; Roxbury, Eliot Ch., Aux., \$14.50, Immanuel Ch., Aux., \$60; Dedham, Asylum Dime Soc'y, \$1.30,	77 80
<i>Westhampton.</i> —M. S. B.,	15 00
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Woburn, Aux., by Mrs. Abby F. Richardson, const. L. M. Mrs. S. Stinson, \$25; Winchester, Aux., const. L. M. Mrs. Sullivan Cutter, \$25; Bedford, Pine-Needles, \$5,	55 00
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Blackstone, A Friend, \$1; Upton, Aux., const. L. M.'s Mrs. Arthur Shirley, Miss Hannah M. Johnson, \$50,	51 00
Total,	\$987 64

LEGACY.

Legacy of Mrs. Esther Wilson, Athol,	\$2,500 00
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CONNECTICUT.

<i>Woodstock, Aux.,</i>	\$5 00
Total,	\$5 00

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Sherburne, \$25; Franklin, \$49, Happy Workers, No. 2, \$9; Moravia, \$6.25; Deansville, \$11.37; Sandy Creek, \$13.25, Sunbeam Band, \$15; Nelson, \$7.63; Stockholm, M. C., \$5; Copenhagen, \$21; Buffalo, \$120, W. G. Bancroft's M. B., \$20; Flushing, \$9.76; Mannsville, \$11; Sidney Plains, \$10; Randolph, \$14.55; North Walton, \$20; Fairport, of wh. \$25 by Mrs. W. P. Hawkins, const. self L. M., \$50, S. S., const. L. M. Mrs. N. M. Allard, \$25; Bristol, \$10; Orient, \$41; Oxford, \$40; Greene, \$15,	\$548 81
<i>Troy.</i> —Desert Palm Soc'y, prev. contri. const. L. M. Miss Susan Warner, West Point,	10 00
Total,	\$558 81

PENNSYLVANIA.

<i>Philadelphia.</i> —A Friend,	\$100 00
Total,	\$100 00

OHIO.

<i>Piqua.</i> —Frank D. McKinney, John S. Jones, Willie D. Ashton, \$5 each, in mem. of their Grandmother,	\$15 00
Total,	\$15 00

WISCONSIN.

<i>Oak Centre.</i> —A Friend,	\$10 00
Total,	\$10 00

IOWA.

<i>Maquoketa.</i> —Mrs. C. L. McCloy,	\$5 00
Total,	\$5 00

NORTH CAROLINA.

<i>Raleigh.</i> —Colored S. S.,	\$2 44
Total,	\$2 44

FLORIDA.

<i>St. Augustine.</i> —Colored S. S.,	\$22 00
Total,	\$22 00

ENGLAND.

Mrs. E. H. Ropes,	\$10 00
Total,	\$10 00
General Funds,	\$3,778 71
Weekly Pledge,	1 00
Leaflets,	13 30
Legacy,	2,500 00
Total,	\$6,293 01

Miss EMMA CARRUTH, Treasurer.

In Memoriam.

MRS. LUCY E. HARTWELL.

Died, in Foochow, China, July 10, 1883, of sewage fever, Mrs.
Lucy E. Hartwell.

THREE times during the last two months have the sad tidings been received of the death of a beloved missionary of the Board. One of these, Mrs. Lucy E. Hartwell, has been for more than thirty years a faithful laborer in and around the city of Foochow.

Mrs. Hartwell was born in New Ipswich, N. H., in 1827, and at the early age of fifteen, consecrated herself to her Saviour by a profession of her faith in joining his visible Church. A training at Mt. Holyoke Seminary, under the wonderful inspiration of its founder, served to deepen and strengthen her spiritual life, as well as to implant in her heart an abiding interest in foreign missions. In 1852 she married the Rev. Charles Hartwell, and in a few weeks sailed with him to take up their chosen work in China. For more than thirty years she has labored, in season and out of season, in a heathen city; by her faithfulness and efficiency overcoming prejudices, obstacles, and discouragements of all kinds, and laying the foundations for results that eternity alone will disclose. Faithful to the duties of each day as they came to her, when she received the summons of her Lord, there were no broken threads to be taken up, no tangled skeins to be made smooth. Her last illness came upon her through the path of duty. Worn down with many labors, her system could not resist the effect of the foul atmosphere of the houses where she visited, and there she contracted the disease which terminated her life.

One who watched by her bedside during her last days, writes: "She was a woman of remarkable forethought, as well as faithfulness, and this was shown in her last illness. She gave directions about various matters connected with her death and her funeral with most perfect composure and cheerfulness. She also called for each of the servants, desiring to see them alone, that she might make acknowledgment for any unkind word to them. She said to me, 'I am going to see God, and I do not wish a single sin to remain unforgiven.' She feared nothing but sin—the failure to do any duty. And now her work is done; she has entered the joy of her Lord. On the last morning at dawn, in her half-unconscious state, I caught the words, 'Longing to see Jesus there.' Now she sees him as he is."

"They are gathering homeward from every land

One by one.

As their weary feet touch the shining strand,

One by one,

Their brows are inclosed in a golden crown;

Their travel-stained garments are all laid down;

And, clothed in white raiment, they rest on the mead

Where the Lamb loveth his chosen to lead,

One by one."

In Memoriam.

MRS. CLARA E. SCHAUFFLER.

In the death of Mrs. Clara E. Schaufler, which occurred at Cleveland, September 3d, we have lost one of our warmest friends. She has been in failing health ever since her return from Austria, over two years since; but her disease, ulceration of the bowels, has increased rapidly, and caused her intense suffering for the last six months. Many months before any one was aware of the fatal nature of the disease, she felt sure that she should not recover; and in the sacred silence of her sick-room, in the hush of night, with no eye but that of her compassionate Saviour, and with his help, she was enabled to give into his loving care the eight dear ones whom she had so loved and cared for, and who so greatly needed her care still. From that time she could not feel any fear or anxiety about them, for she "knew in whom she trusted;" and toward the last she said, "It is no longer trusting, but resting!" Her mind was always clear, and she dictated many loving farewell messages to friends, and, among others, one of her last was to a Secretary of the Board, begging that the Schubert School, in Austria, be freed from debt. None who heard her at the annual meeting in 1881, will ever forget her burning words as she besought us to help these dear, faithful Christian teachers. To some friends who had helped her in some of her personal ministrations to them, she sent this word: "Give my love to the dear W. A.'s, and thank them for all they have helped me and my dear Austria. Any one who touches Austria, touches the core of my heart."

As her sufferings increased, she longed inexpressibly for release; but always with a smile she could say, "Thy will, not mine, O Lord." One of her favorite hymns was "Immanuel's Land," and her faithful night-nurse often quieted her pain by repeating it to her. She was literally "homesick for heaven," and none who saw her will ever forget her look of rapture when her physician told her she would soon be there. Once when suffering greatly, she said, "I do not say much of what I am looking forward to, for it would seem selfish to you who are mourning for me." As her friends sent their loving farewells to her, with the assurance that "they would always love missionary work better for her sake," she said, "Oh, that makes me forget my pain!" She had an insatiable hunger for souls, and she once said that she never saw a day-laborer go by without longing to help save his soul; and she begged Sunday-school teachers and all Christian workers, to be satisfied with nothing else but bringing lost souls to Christ. That was her work, and she did it faithfully — not only on missionary ground, but every where, and especially in her home, and with all whom she ever met there. She urged her young friends to consecrate themselves to the blessed missionary work with all their enthusiasm, promising them a rich reward in their own hearts and lives, and she added: "I have had this blessed privilege for twenty years, and it has brought me a richer blessing than anything earth could yield; and if I had a hundred lives, I would give them all to the same dear work." * * *

Board of the Interior.

TURKEY.

A TALK ABOUT BOOKS.

[A private letter, lately received by a friend from Miss Mary P. Wright, of Armenia Female College, gives such a suggestive inside view of the part of her life which she gives to her books, that we have begged the privilege of publishing part of it.]

I RESOLVED to try to read nothing but Armenian, this year — not even the Bible. It is somewhat like resolving to eat nothing but hazelnut-shells, and to keep chewing them all day long. I believe I succeeded in keeping the resolution — except the “Imitation of Christ,” Farrar’s, and Conybeare and Howson’s “Life of Paul” (each of them read a second time), one volume of Stanley’s “Jewish Church” (delightful), “Through One Administration” (which I don’t like, because I don’t approve), and just a taste of Shakespeare, now and then, to wake me up (as Robertson used to rouse himself to write sermons by novel-reading), and the *Advantage* (which seems to me greatly improved; and how much I do enjoy the Woman’s Board of Missions of the Interior column), and *The Independent*. Some of Cook’s lectures have been inspiring, haven’t they?

I had forgotten to mention the “Life of Mrs. Prentiss,” which I associate with you because you spoke so highly of it. It left with me a vivid impression of a woman who loved goodness with all her heart. After reading that, I re-read “Stepping Heavenward,” and felt thankful to the writer of it. A selection in it from Fenelon so impressed me, that I tried to translate it into Armenian; but it seemed impossible. One sentence was like this: “Try to offer to God your indifferent acts, such as shopping, visiting, doing little commissions for friends, etc.” Of course, anything I translate, is for use in talking to girls and women; but they do no shopping, and even the idea of entering a shop seems shocking to a modest woman. They scarcely pass through the market, where all the shops are; and if they do, it is only when closely veiled, and without speaking a word. In fact, I seldom pass through the market without seeing things shocking to our ideas of decency, that make me glad of my veil. I should not dare go alone. One of the missionary ladies suggested “going to the bath,” as a substitute for “shopping” in that sentence, which I thought a bright idea. The bath is a general rendezvous for people seeking news.

employment, or health. Hundreds of them bathe at the same time. When we go, four or five of us missionaries have a separate room, and, with our great towels wrapped around us, enjoy the bath. But as we step out into the large room, where scores, sometimes hundreds, of women, girls, and little boys sit on the floor laughing, yelling, talking, throwing hot or cold water over each other, the sounds echoing from the vaulted roof, it seems like pandemonium.

Then, I could not find any synonym for "executing commissions for others," till I remembered the custom of having some one for go-between, or proposer, for a young man who wishes to be married.

I had better success in translating Mrs. Prentiss's "Susie's Six Teachers," to a group of our smallest pupils, who listened with smiles and bright eyes as they sat on the floor about me, evening by evening, after they had learned their lessons. Now, my year of Armenian reading is up, and Dr. Barnum and some of the others, who think I study too much in vacation, have been urging me to take up some light reading; so I have just finished reading "Hypatia" a second time.

When I read your query "whether your talks to the boys in the Sabbath-school did any good," I thought how the personal influence of "Hypatia," quite apart from her philosophy, kept alive a belief in goodness in Raphael's mind, and how he said, "You were teaching most when you least thought of it;" and I felt sure that both directly and indirectly you were leading the boys toward heaven.

CHINA.

A HANDFUL OF LETTERS.

In the following letters from China, we find pleasant glimpses of the voyage and experiences of our friends, Mrs. Sprague, Miss Diament, and Miss Hale, to whom we so recently said "Good-bye" in Chicago. Even Old Ocean seems to have been kind to our young missionary, Miss Hale; and the welcome she met with at the annual meeting, which occurred just after her arrival, is a pledge to those she has left that she will receive "the hundred-fold" in this time — houses, and brethren, and sisters, and mothers.

It is pleasant to know that Mrs. Sprague proved so good a sailor; and that Miss Diament found such a welcome and such work awaiting her, that she can forget the things that are behind, though she would like to put the ocean very far behind, indeed.

Miss Diament writes from Tung-cho, June 15th:—

WE had a very prosperous voyage; I cannot say a pleasant one, for I had my usual amount of sea-sickness. The ocean

seems to me a great sea of oblivion, I spent so many days in sleep; but I have great cause for thankfulness that I was sustained through it all. The Everlasting Arms were underneath me.

Mrs. Sprague astonished us all. She proved a better sailor than myself; and Miss Hale was a good sailor, and a great comfort to us.

We arrived just in time for the annual meeting of the Mission, and had a very good one — a larger number present than ever before. We found Mr. L. D. Chapin preparing to take his family to America and his wife's sister, Miss Evans, with them. This would leave the station very weak, and put a heavy burden upon Miss Andrews, who is very frail; so it was decided I should remain here for the year. It was a great disappointment to the Kalgan ladies, who had waited so long for me, and had planned so much for our housekeeping together; but there was no other way to relieve Miss Andrews. I shall help in the boys' school, but my work will be chiefly among the women.

The medical work here has been the means of preparing our way to the favor of the women. Many good homes have been opened to us.

Miss Hale's letter, giving the first impressions of a young missionary, shows everything in the bright light we should expect from one whose youth, and health, and faith make her life "a trap to catch the sunbeams." Miss Hale writes from Tung-chow, June 6, 1883:—

It is with sincere pleasure that I date my first letter to you from this land of China. To be sure, I am not quite home yet: for it is Tung-cho, not Pao-ting-fu, that I must make my abiding-place for this summer; but these warm weeks that must intervene before it is thought safe for me to go on, will pass all too quickly. And, in the meantime, who could ask for a more beautiful place in which to "stop by the way," than are these courts of the Chapins, the Sheffields, and the Goodriches?

As I write, I am sitting in Miss Evans's pleasant room, to which I was kindly invited while still in Shanghai. A week ago last Monday, she, with Mr. and Mrs. Chapin, and their seven sons and daughters, left for America; and sadly indeed are they missed from the little circle of missionaries still here, as well as from the larger circle of native Christians to whom they have endeared themselves in long years of service.

In the same little missionary fleet that took them down the river to Tientsin, went also Miss Andrews, to join the friends in Shantung, and spend the summer there; so that the "foreign population" of the Chapin court is reduced to two not very formidable individuals; namely, Miss Diamant and myself.

In Miss Evans's absence, Miss Diament has been asked to assist in the work here another year, and has thought best not to go to Kalgan, for the summer, but to remain here, doing what she can among the women, and studying with a Tung-cho teacher (for the dialect is somewhat different from that of Kalgan), in preparation for the coming year. So we who were traveling-companions for two months, are still to have each others company for some weeks to come.

I must tell you of our very prosperous and pleasant voyage from America to China, and of the loving care that was over us all the way. Many times did I think of those precious promises which were given at that Wednesday evening meeting, and which really did lift me out of the reach of all possible danger. Surely, the Lord did "preserve my going out," from America, "and my coming in," to China; and not only so, but kept me well all the way, and made the voyage a delightful one to me. I must in truthfulness say, that for the first twenty-four hours out from San Francisco, a "rough sea" hinted very strongly that I should keep quiet; and only by acting upon that suggestion could I be comfortable. But after that was past, when I was allowed to wander at my own sweet will, the sea and I were the best of friends; for which reason, as well as for more practical ones to the Chinese, I am now named "He li Kuniang" (Miss Ocean).

Our ocean trip was said to be the quickest one that has been made for eight months, as we were a little less than twenty days in going from San Francisco to Yokohama. Sailing the 29th of March, we anchored off the Japanese coast before daybreak of May 19th, having dropped parts of April 11th and 12th into the depths of the sea.

We spent portions of two rainy days in Yokohama; and though I was quite disappointed in not being able to get up to Tokio, I enjoyed very much seeing the novel and interesting sights in this our first stopping-place in the "Sunrise Kingdom," not to speak of my first sensations in *jinrikisha* riding, which must be felt to be appreciated. We called at the "Home," on the Bluff, where we found Mrs. Pierson and Miss Fletcher, with their sixty girls. We were shown through their pleasant buildings and beautiful grounds, and I came away with my first joy of having seen with my own eyes the results of Christian work in a heathen land.

Though the rain deprived us of some opportunities for sight-seeing, it also afforded us others which the sunshine never could — the Japanese with their queer umbrella hats, covered with a long fringe of hempen or bamboo shreds, a water-proof cape made of the same, and tied at the neck, likewise a skirt tied about the

waist; so that, looking down upon them, they resembled miniature haystacks walking about on wooden overshoes. These were of the most antique design — a piece of wood for the sole of the foot, supported by two small ones, three or four inches in height, lifting the foot high and dry out of the mud.

On the afternoon of May 20th we left Yokohama, on the “Nagoya Mam;” and two days after, at sunset, we anchored in the beautiful harbor of Kobe. I need not say how glad we were to get to this point, where there were familiar faces to the others of our party, and very familiar *names* to me. But a happier surprise awaited me than I knew; for in meeting Miss Brown, of Minnesota, I seemed to be meeting an old friend. With such mutual friends in America, we could not feel like strangers; and we did not. We spent the night with Mr. and Mrs. Jenks, and the next morning went up the hillside to the girls' school. Our call was necessarily so short that I did not see the sixty or more girls at their studies and recitations, but was glad to have even a glimpse at this school, “which is set on a hill, and cannot be hid.”

But the steamer-whistle warned us that we must cut our good-byes short. Miss Brown accompanied us, in our *sampan*, to the steamer, and we were soon out again upon the beautiful inland sea. Should I even *try* to tell you of the ever-varying picturesque-ness of scenery through which we passed, I should have no room for the rest of the journey, or for Tung-cho or Peking. From Kobe to Nagasaki, we had the company of several missionaries who had been attending the Missionary Convention in Osaka; among them Rev. Mr. Stout, of the Reformed Church Mission, at whose home we were most kindly and pleasantly entertained during our stop of nearly a day. Like all others who pass through Japan, I was charmed with its physical beauty. Oh that you flower-loving friends could see the exquisite camelias and azalias growing hardy in this land! Think of a hedge, surrounding a grassy lawn, composed of azalias in full bloom, from pure white to deep rose, and so abundant that dozens of bouquets could be picked from it without their being missed. And this is what I saw at Mr. Stout's home in Nagasaki, where they have lived for fourteen years.

Much as I enjoyed every moment in Japan, I was in eager haste to get to China; and after being upon the Yellow Sea for three days, we first sighted land at the mouth of the Yang-tse-kiang. From the first sight until to-day, the country has been a pleasant surprise to me. Everything has been seen in the early freshness and green of spring — the waving wheat, the groves of willow and elm, and in the North, miles upon miles of peach-trees in full bloom.

We spent the Sabbath in Shanghai, and then came to Tientsin ("Heavenly Port"), where we spent three days with the Stanleys. Tuesday morning early, May 8th, we started up the Peiho, for Tung-cho, where we arrived Friday night, the day before the annual mission-meeting began.

You have no doubt read Dr. Holbrook's account of a trip on the Peiho, in the March number of LIFE AND LIGHT; and if you wish to know *our* experience, you will find it exactly recorded there—*dust-storm* and all.

After some account of the annual meeting, Miss Hale continues:—

I expect a teacher from Pao-ting-fu this week, and then I shall begin the study of the language in earnest. You can think, better than I can tell you, how anxious I am to get enough of these strange sounds to begin to tell the "old, old story." I know I *have* your earnest prayers; I have already felt that in answer to them I have been strengthened thus far; but I shall need them more and more.

The young-matronly tone that runs through the third letter from China, is pleasant to those who followed with their prayers the ardent home missionary daughter of Wisconsin, as she went out from us five years ago, and who a little later rejoiced in the distant echoes of her marriage-bells, not without disappointment that she was no longer wholly our own. We must be pardoned for giving the story, even, of the sheets and pillow-cases.

Mrs. Sara Clapp Goodrich writes from Tung-cho, June 29th, to the ladies who assisted in preparing her outfit:—

I cannot refrain from telling you about your gift to me, and its usefulness. The annual meeting of our Mission has been held, the past two years, at Tung-cho, as we have, with our three houses and the rooms of three single ladies added to the boys' school, and the Theological Seminary buildings, the amplest accommodations in the Mission. This year our gathering was the largest ever held—sixty foreigners being present, and one evening, devoted to a social concert, seventy-four guests more, from Peking. Cannot you who are housewives see how beautifully that supply—marvelous for one person—of sixteen sheets and pillow-cases, which you gave me, has come into use, now that I am a housewife too?

A pair had already gone to aid, a little, the scanty supply of a missionary sister, and the seven pairs left were none too many, even with those we had, for six large beds and six single beds which it was my privilege to prepare for my portion of the guests. Perhaps it would interest some to know that, two days before the meeting, the daughter of Gen. Robert E. Lee slept between two of the sheets. On her way to Peking, to see its sights, she was

brought to us by Minister Young's private secretary, who was the companion of Gen. Grant, on his journey around the world.

Mrs. Goodrich's story of the Mission meeting, which follows, supplements Miss Diament's letter.

I wish I had the pen of a ready-writer, that I might picture for you our Mission gatherings. Friday, the 12th of May, was the day the missionaries began to come—some by cart, some by mule, litter, some by donkey, and some by boat. Can you imagine how delighted we are, in this heathen land, to meet one another? The ties which bind us are very close. Some station may have lost a dear worker, and the members come up heartsore and weary; some have lost friends in the home-land, and are longing for the sympathy of a special friend from another station; some may be troubled about their work; while others have much of joy and encouragement, and desire to share their happiness with their friends.

Perhaps little ones have been born, bringing their special message to heathen souls, and thus forcing an entrance into some long-closed door, as well as bringing joy to father and mother, and the great body of "aunties and uncles" who have adopted them, because of their separation from the real aunts and uncles in America.

Of course, the reports of the various departments of our work, the discussion of plans for the future, the careful estimate of money to be asked of the Board, are the reasons for our meeting. But the social enjoyment which is denied to many of us the larger part of the year, the sympathy, love and encouragement, which is given at this time, are invaluable. And to the children it is such a blessing! Mission-meeting is to them the event of the year.

The first two or three days are given up to reports, in Chinese, from the different stations; the remaining exercises are in English. Every evening we have a prayer-meeting, and at noon we ladies meet. Oh, I wish I could tell you what precious gatherings these latter ones are! They are so informal, one can speak two or three times, if she desires; and we have so much to talk and pray about, that we often do it. Wednesday is always devoted to the mothers'-meeting. We pray for the Chinese mothers and their children, for our foreign children here in China, and for those that have gone out from their mothers' arms to the distant home-land. You will know that there is no meeting in which we throw ourselves on God as at this one. *Human love is so great, human power so helpless!* But the Divine Power is all sufficient, and the love behind so wonderful that our love pales away, and

we are all led to believe that the Father who "spared not his own Son," will keep all the little ones committed to his trust.

Our first Sabbath, the communion service was in Chinese, and just before it, a young missionary father and mother brought their little laughing boy of seven months, and gave him to the Lord. Can you see thus how all of us, knowing the dangers common to children in a heathen land, take them into our hearts at this consecration hour, and keep them sacredly there, to be often prayed for to the Father? That *their* children may be members of this household of faith, is very sweet to the Chinese parents; and this giving of little Philip Wyatt Ament to the Lord, that Sunday, in the Chinese service, made him come close to every Chinese mother's heart.

The second Sabbath, we held in the evening our English communion service, when a few words about "Jesus only," prepared us for the sacred rite. On Tuesday the separation came, all going home strengthened, and ready to do better work for having met together.

While our hearts were saddened in the memory of our loss of Mrs. Shaw and her little babe of eight months, also in the returning to America of Mr. Shaw, because of impaired health and failing eyesight; on the other hand, we were made happy by the return of Mrs. Sprague and Miss Diament, and the arrival of Miss Hale, to help in the work from which Mrs. Pierson and Mrs. Shaw have been called to a higher — a heavenly one.

There was much to encourage us, this year; steady gains were reported, and encouraging signs in every department of the work.

We will all take Philip Wyatt Ament to our hearts, too; and may it be our good fortune sometime to attend a mission meeting in China.

Later.—And now, before we go to press, comes the sad news that little Philip has been taken to the home above. But we believe the loving faith that gave him to the Lord in baptism, will take comfort in the thought that

He is not dead, this child of our affection
 But gone unto that school
 Where he no longer needs our poor protection,
 For Christ himself doth rule.

Home Department.

STUDIES IN MISSIONARY HISTORY.
 1883.

WORK OF THE AMERICAN BOARD, 1870-1880.

A DEEPLY interesting history — the *only* written history — of the missionary work of these ten years, will be found in the Annual Reports of the American Board and of the Woman's Boards, and

in the files of the *Missionary Herald* and *Life and Light*. Those who have access to them, will find them rich in facts and incidents to group around the following topics:—

Opening of work in Japan,—*Missionary Herald*, March and September, 1870; October and November, 1871.

Progress in Japan during these ten years in organization of churches and in education,—Dr. Clark's "Review of Ten Years in Japan," in *Missionary Herald*, November, 1879.

Progress of religious toleration.

Woman's work in Japan. Kobe Home. Kioto Home.

Union of the Old and New School Presbyterian Churches. Effect upon the work of the American Board. Missions transferred.

War in Turkey. Results in Bulgaria. Flight of the missionaries from Eski Zagra,—*Life and Light*, November, 1877.

Berlin Congress. Political results of the war.

Missions of the American Board in Papal lands,—Spain, Austria, Mexico.

Study the work transferred to the American Board by Miss Rankin,—"Twenty Years Among the Mexicans."

Jubilee at the Sandwich Islands. See *Herald*, September, 1870. Growth of the work in Micronesia.

Progress of the Woman's Board of Missions. Branches organized.

Constantinople Home. See *Life and Light*, September, 1874, and October, 1876, and "Ten Years Review," in February, 1878.

Enlargement of *Life and Light*. What leaflets issued? Increase of receipts.

Progress of the Woman's Board of Missions of the Interior. Branches organized; schools. Number of Missionaries. Increase of receipts.

Organization and early work of the Woman's Board of Missions of the Pacific.

Woman's work in the Dakota Mission.

New station at Fort Berthold.

This decade did not pass without spiritual blessings. See account of Revivals at Marash,—*Life and Light*, March, 1874; Bitlis,—*Life and Light*, August, 1874; Samokov,—*Life and Light*, August, 1875; Marash, July, 1877, and August, 1877.

This lesson should not be allowed to pass without studying the remarkable ingathering among the Telooos through the agency of the Baptist Mission.

The subject of the lesson for December, will be the present aspect of the work.

Those who have followed our lessons this year, must have studied with great interest the last month's questions on the organization of the Woman's Boards auxiliary to the American Board of Foreign Missions. "What hath God wrought!" is the exclamation oftenest on our lips, as we see how a little one has become a thousand. We long to study the hidden beginnings in prayer and consecration and secret communion, of such saints as are not to be found in the Romish calendar. But names that have already become historic, are too closely interwoven with all our efforts and interests of to-day, to be thus brought before the public; and we are permitted to take lessons from their daily lives, instead of studying the secrets of the past. Long may it be, before the annual meeting of our fathers of the American Board of Commissioners for Foreign Missions shall miss the presence of the first elect lady who ever worked hand-to-hand with them as President of a Woman's Board.

For the inspiration we gain from the lips of a venerable mother in Israel who lives to give wise counsel in women's meetings, and to make the time of the American Board meeting one long Sabbath of prayer, we cannot be too thankful. And others are still bearing the burden and heat of the day, in our work East and West, who labored and prayed over its beginnings. Some have fallen asleep; and among these, the noble, dignified form of Mrs. Homer Bartlett, the first Treasurer, seems to be always present, though unseen, when the Woman's Board of Missions is convened.

Other honored names come to mind of those who have gone from one and another of our Boards. On the shining shore they do not forget the loving way in which God led them to their work; and there we may hope to rejoice and give thanks with them, as we call to remembrance the things that are past.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM AUGUST 18 TO SEPTEMBER 18, 1883.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Cambridgeboro*, Pa., 5; *Cincinnati*, Columbia M. B., 13.40; *Lodi*, 7.07; *Ridgeville*, for Samokov Sch., 5; *Vermillion*, 3; *Wakeman*, for School at Karaghaj, 12.90; thank-offer-

ing, 36.05, of wh. 25 to const.
L. M. Mrs. C. D. Hanford.
Branch total, \$82 42

Wakeman, Mrs. Susan C. Strong, to const. herself L. M., 25; *Wauseon*, Mrs. G. S. Clement, thank-offering, 1, 26 00

Total, \$108 42

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Bedford*, for Miss Spencer, 5; *Ceresco*, for Miss Spencer, 4; *Detroit*, Y. L. C. of Woodward Ave. Ch., for Bridge, of wh. 50 is in memory of Miss Jennie Wilcox, Mrs. Frank Reynolds, and Miss Carrie Peacock, 60; *Dowagiac*, 23; *Greenville*, Cheerful Toilers and Morning Star Band, 20; *Romeo*, for Miss Pinkerton, 25; *St. Joseph*, Aux., 40, and S. S. 10, for Dindigul Sch.; *Utica*, a friend's thank-offering, 5; *Webster*, for Kobe Home, 9.61.
Branch total, \$201 61
Allendale, Mrs. H. C. Finster, 1; *Niles*, Miss Susan A. Searle, thank-offering, 1; *Oswosso*, a friend, thank-offering, 1; *Lansing Conference*, a friend, thank-offering, \$100, 103 00
Total, \$304 61

ILLINOIS.

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Clifton*, 3; *Forrest*, 11; *Galesburg*, Brick Ch., 18.50; *Geneva*, 8; *Geneseo*, 53.77; *Lanark*, 10; *La Harpe*, 3.70; *Payson*, Cheerful Workers, for Bridge, 28.50; Aux., thank-offering, 47.20, of wh. 30 with other gifts this year given by Mrs. J. H. Scarborough, to const. L. M. Miss Ella M. Hidden and Miss Anna A. Miller; *Princeton*, Whatsoever Band, for Bridge, 20; *Prospect Park*, 5; *Rio*, for Marash College, 21; *Rockford*, 2d Ch, for Miss Diamant, 77.15, of wh. 41.55 is a thank-offering, 25 of wh. to const. L. M. Miss Naomi Diamant; *Sandwich*, thank-offering, 15.50; *Springfield*, thank-offering, for Miss Evans, 35; *Sycamore*, 8; *Wyoming*, Aux., 5; Light-Bearers, for Bridge, 45. Branch total, \$415 32
Chebanse, 8.09; *Chicago*, thank-offerings, 28.50, New Eng. Ch., for Miss Chapin, 10; *Greenville*, a friend, thank-offering, 1; *Henry*, 12.12; *Lawn Ridge*, 32.50; *Lyons*, Aux., thank-offering, 8.25; *Oakwood*, thank-offering, 5; *Princeton*, union meeting, thank-offering, 24; *Providence*, thank-offering, 2; *Rantoul*, Mrs. J.

S. Renner, 5; *Roscoe*, for Manisa, 15; *Roseville*, Mr. and Mrs. L. C. Axtell, 100; *Waukegan*, Aux., thank-offering, 7.40, \$258 86
Total, \$674 18

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Alderly*, 11; *Appleton*, 75; *Arena*, Aux., 120; birthday gifts of Mr. and Mrs. Wm. H. Jones, 10; of Mrs. John Wilkesson, Mrs. Dea. Jones, and Mrs. E. R. Bovea, 3; Young Ladies, for The Bridge, 2.30; Willing Workers, for Morning Star, 1.50; S. S., for Morning Star, 5; *Boyne Falls*, Mich., Mrs. F. H. Montague, 5; *Broadhead*, 1; *Baraboo*, 14; *Beloit*, 2d Ch, thank-offering, to const. Mrs. H. P. Higley, L. M., 38; *Clinton*, Junior Miss. Soc., 20, Aux., 14; *Clintonville*, 18; *Darlington*, 17.15; *Emerald Grove*, 21.35; *Eau Claire*, Aux., 75; Young Ladies, 25; *Elkhorn*, 61; *Ft. Atkinson*, 3; *Fox Lake*, 20.35; *Fondulac*, 20; *Ft. Howard*, from the Sisters of the Cong. Ch., 29; *Hartland*, 17.15; *Lancaster*, Aux., 15; Young Ladies, for Bridge, 25; Shining Lights, for Bridge, 4; *Lake Geneva*, 45; *Madison*, 200; *Milton*, 24; *Milwaukee*, Hanover St. Cong. Ch., 10.81; *New Lisbon*, Aux., 4.50; Friends, 7.25; *Pittsville* and *Lowell*, S. Ss., 6.66; *Plymouth*, 5.50; *Racine*, to const. Mrs. H. S. Durand and Mrs. Maria Smith L. M's, 65.43; *Ripon*, Aux., to const. Mrs. Emma C. Duffee L. M., 26; College Soc., for Bridge, 8.15; *River Falls*, to const. Mrs. Emma Blakeslee, of Ree Heights, Dakota, L. M., 29.20; *Rochester*, Y. L. Soc., 5; *Shopiere*, 13; S. S., for Morning Star, 2; *Sparta*, for Hadjin Home, 26.62; *Stoughton*, 5; *Viroqua*, a thank-offering, 10; *West Salem*, thank-offering, 5; Aux., 5.40; *Wauwatoza*, 34.60; Y. L. Soc., 10; *Whitewater*, 45.80; Less expenses, 22.92. Branch total, \$1,124 00
Beloit, 1st Ch., thank-offering, to const. L. M's Mrs. J. W. Strong, of Northfield, Minn., Mrs. C. C. Keeler, Mrs. Geo. Bushnell, Miss Emily A.

Wheeler, and Miss Hattie P. Fiske, of Beloit, 144; *Janesville*, thank-offering, a little girl, 44 cts; A friend, 56 cts., 145 00

Total, \$1,269 00

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Alden*, 6; *Ames*, 11; *Avoca*, Cong. Ch., 3.25; *Burlington*, for Bridgman, 10; *Bell Plain*, 4.06; *Big Rock*, for Miss Day, 10; *Chester Center*, Little Helpers, to const. Miss Mary E. Wheelock L. M., 25; *Corrydon*, Prairie Gleaners, for Marash, 20; *Dunlap*, 15; *Denmark*, to const. Mrs. Russell Park L. M., 25; *Dubuque*, to const. Mrs. B. Pettibone and Miss Lois Bissell L. M.'s, 75; *Decorah*, for Bible-reader in Samokov, 25; *Fayette*, Mrs. S. W. Hill, 1; *Genoa Bluffs*, 3.33; *Grinnell*, of wh. 109 is a special thank-offering, 199.33; *Glenwood*, Buds of Promise, for Annipitty, pupil in Tillipally, 28; *Keosauqua*, Willing Workers, for Bible-reader in Tillipally, 10, for The Bridge, 5; *Keokuk*, 46.50; *Magnolia*, 5; *Muscatine*, Seeds of Mercy, for scholarship in Hadjin, 20; *Stacyville*, 5; *Toledo*, Mrs. E. N. Barker, for pupil in Hadjin, 5; *Waucona*, 5. Branch total, \$562 47

Sale of lace, knit by an elderly lady, a thank-offering, 1; *Davenport*, Wide-A wakes, thank-offering, 1.50; *Le Mars*, S. S., for Miss Hillis' work, 16.16; *Red Oak*, for Bible-woman at Shar, 6.85; *Sahula*, Mrs. H. H. W., thank-offering, 5, 30 51

Total, \$592 98

MINNESOTA.

MINNESOTA BRANCH.—Mrs. E. M. Williams, of Northfield, Acting Treas. *Hancock*, Y. L. Soc., for The Bridge, 5; *Northfield*, for Miss Brown, 8.97; A friend, for Kobe Home, 50; *Owatonna*, for Miss Cathcart, 35; *Winona*, for Morning Star, 74.55. Branch total, \$173 52

Mankato, 8.55; *Wauseca*, for Miss Cathcart, Chh., 10.05; *Aux.*, 11.70, 30 30

Total, \$203 82

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Breckenridge*, Aux., 20; Juvenile Soc., 7; *Brookfield*, Aux., 9; Willing Workers, 30; *Carthage*, 20; *Hannibal*, 8.75; *St. Louis*, Pilgrim Ch., 4.50. Branch total, \$99 25

No. Springfield, thank-offering, 44 79

Total, \$104 04

KANSAS BRANCH.

Mrs. F. P. Hogbin, of Sabetha, Treas. *Topeka*, Aux., 53.50; Helping Hands, 25; Colored Mission Class, 1.50; *No. Topeka*, 6.25; *Lawrence*, 25; — 4.40; *Maple Hill*, 7; *Axtell*, 3; *Brookville*, 13.70; *Emporia*, 10; *Bavaria*, 75 cts.; *Olathe*, Aux., 6; S. S., 3.01; *Blue Rapids*, 3; *Cawker City*, 10; — all for Miss Wright; *Olathe*, S.S., for Morning Star, 2.24, \$174 35

Total, \$174 35

DAKOTA.

Deadwood, Earnest Workers, for child in Japan, 15; *Yankton*, Aux., thank-offering, 17.50; *Vermillion*, thank-offering, 1.30, \$33 80

Total, \$33 80

MAINE.

Freeport, Mrs. E. J. Lane, thank-offering, \$2 00

Total, \$2 00

TEXAS.

Clarendon, thank-offering, \$5 00

Total, \$5 00

CHINA.

Kalgan, Mrs. Isabella R. Williams, and her children, Etta B., Stephen R., Emily D., Mary E., Margaret and Anna, for a special object, \$1,000 00

Total, \$1,000 00

MISCELLANEOUS.

Sale of articles donated, 1; for room-furnishing, of wh. 26 from Evanston, 29, \$30 09

Total for month, \$4,542 20
Previously acknowledged, 27,530 18
Total since Oct. 22, 1882, \$32,072 38

Board of the Pacific.

President.

MISS LUCY M. FAY, 1312 Taylor St., San Francisco.

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OUR ANNUAL MEETING.

"DIDN'T we have a good meeting!" was the universal exclamation as we lingered in the spacious lecture-room of the First Church, last Wednesday. "How delightful Mrs. Smith's report was!" and, "How splendid about the money!" The Secretary's report—a review of our ten years' work—we shall be happy to publish entire after our anniversary. The Treasurer's report said, "Cash on hand to-day, \$3,095.45." A buzz of satisfaction went round the room as we heard it, and a glow must have filled each heart, such as visibly illumined the expressive faces. The two reports, with devotional exercises, and a paper about Stephanos, by Mrs. Cole, filled up the whole time, with great interest to all present. But these words do not begin to express the enthusiasm of the meeting: that it was there, none could doubt. Large delegations from Oakland and Berkeley testified that the interest was widespread. Over one hundred ladies were in attendance. To many of the number present, the fact that we had sufficient money on hand to meet our appropriations, must have been a surprise. But some of us had kept close watch of the dollars coming into our Treasurer's hand, often at the rate of four or five hundred a day, during the last month. Why, on the 31st of July, we had only \$1,260! On the 31st of August, your editress received the following from your President: "\$2,745 to-night. We shall make it (1 Sam. vii. 12)." Still later, a telegram from Mrs. Cole to Miss Fay: "\$2,884. Rejoice and be glad." And now, to-day, we hear that the sum on hand is \$3,095.45. Truly, it is the Lord's doing, and it is marvelous in our eyes.

In executive session a vote was passed electing Mrs. McLean, Mrs. Noble, and Mrs. Pond as our delegates to such missionary meetings as they may be able to attend while in the East—the annual meeting of the American Board of Commissioners for Foreign Missions, at Detroit; the meeting of the Woman's Board, at Boston; or the annual meeting of the Board of the Interior, at Milwaukee. We are fortunate in having so many of our ladies in the East at the time of the anniversaries of these societies, and hope they will bring us, on their return, an amount of missionary enthusiasm large enough for general distribution and quickening. We shall want to know just how these successful Eastern anniversaries are managed.

The Secretary was also requested to send an official invitation to the officers of the Woman's Board and of the Board of the Interior, requesting them to attend our anniversary, either in person or by representatives.

Mrs. K. M. Fox tendered her resignation as Home Secretary, on account of the pressure of other duties. This resignation was accepted with sorrow by the Executive Committee, who felt that the cause would suffer in the loss of such an experienced and faithful worker. The following motion was carried: "*Moved*, That we accept Mrs. Fox's resignation with deep regret, and that we invite her to meet with us in executive session, to aid us by her wisdom and counsel." Mrs. I. E. Dwinell was then elected to the office of Home Secretary.

Plans for celebrating our coming October anniversary were discussed at much length, for we ought then to have the very best meeting we have ever had. As one of our ministers informed us,— "We must make a big spread" over our tenth anniversary. Perhaps some co-operative housekeeping and baby-tending can be done, so that on the day of that memorable meeting every one of our societies can be represented—at least, all can be represented by reports; even the "Busy Bees," the "Advance Guard," and the "Echo Society" will be gladly heard. Certainly, our young people's societies must send reports. We shall expect to derive much enthusiasm from their youthful zeal and interest. "Bethany Gleaners," "Phi Alphas," "Riverside and Berkeley Theodoras," "Delta Sigmas," we call upon you all. Do not fail us!

The people of Santa Cruz little knew what they were doing when they invited us back to the old homestead for our birthday celebration. "Go?" Of course we will, one and all of us, and "make the welkin ring."

A SABBATH IN OUR BROOSA SCHOOL.—LETTER FROM
MRS. BALDWIN.

THE rest and change of the Sabbath is so refreshing, that we always start off on Monday morning with fresh zeal and courage. Yesterday the weather was beautiful, and we all enjoyed the day.

After breakfast and family prayer, at nine o'clock, Miss Twichell and I went with the girls to our chapel; chapel we call it, though it is only a large hall in a dwelling-house — large enough, however, to accommodate one hundred and fifty.

The service was in Turkish, as that is a common language, and so all can get something. The sermons the last two Sabbaths have been on "Sin," and our preacher has been very earnest in presenting the truth, and urging his hearers to turn from sin to Him with whom alone there is forgiveness. I can see that it has done our girls good to listen to him; and they have listened well, as I could see when I gathered some of them around me to report the sermon after we got home. Our rule is for Miss Twichell to take those who report in Greek, while I take those in Turkish or Armenian. Yesterday, while talking with seven of them, a whole hour slipped away before I was aware of it. During the day, two of these girls, Victoria and Eunice, sought private interviews with me, to tell me they wished to join the church when there was opportunity. Ever since they experienced the joy of sins forgiven, they have endeavored in many ways to show their love for Christ, and their daily walk and conversation has unmistakably shown a different governing principle from what they had before.

After our noon lunch, I had time for reading and preparing my Sunday-school lesson, and then went in to school, to meet with the children. Some had come in from the outside, so that there were about thirty present, including one woman who has come quite often lately. The girls take turns in playing on the organ, and we began our exercises by singing, in succession, three Greek hymns, followed by reciting, alternately,—teachers and scholars,—part of the fifth chapter of Matthew, and in concert the Ten Commandments in Turkish. I then led in prayer in Turkish, closing with the Lord's Prayer in Greek, all joining, even the youngest. We are studying the International Lessons, but are a few weeks behind you at home, so as to receive the papers and helps that come. Dividing the scholars as well as we could, Miss Twichell, Mrs. Newell, and myself gathered our respective classes about us, and soon were busy in our little circles. The lesson was a very interesting one about Stephen, the first Christian martyr. When the hour was up, the younger ones repeated the verses they

had learned, and the whole school recited the Golden Text, "Be thou faithful unto death, and I will give thee a crown of life." Then singing again, in Turkish, two hymns, we dispersed; those from outside leaving with happy faces, and our home-girls preparing for our English exercise, which we have, together, in the evening. Soon they were seen, in twos and threes, walking in the garden, or sitting in the pleasant sunshine, repeating their verses over and over, to be sure they knew them. At five o'clock Mrs. Newell and Miss Twichell joined us, and my husband read aloud to us an English sermon of Dr. Wm. M. Taylor's. We are reading, in course, his book entitled "Paul, the Missionary," and rich food for reflection is given us every time.

In the evening, the girls came over, and our sitting-room was well-filled — twenty-two of us in all. This is the time we oftenest wish for our home-friends, for we feel that a foreign language would be less a barrier than in most of our other exercises. We each repeat a Bible verse or passage and the verse of a hymn, and in this way the girls learn many of our sweet English hymns. Then the girls choose in turn what we shall sing; and now that there are so many, — half one Sunday night, and the others the next, — the number of hymns that some of them who have been here longest know is very large indeed. We sing without books, so you can imagine how pleasant it is. I'll just note down the titles of those they chose last night; perhaps it will interest you: "How Firm a Foundation" (Turkish); "Is My Hope on the Rifted Rock?" (English); "I Think when I Read that Sweet Story of Old" (Turkish); "Tenderly He Leads Us" (English); "In the Sweet Bye and Bye" (Greek); "There's a Work for You and a Work for Me" (English); "Let Us Gather up the Sunbeams" (English); "Jesus Loves Me, this I Know" (Greek); "Saviour, Blessed Saviour" (English). Hymns learned in Miss Rappleye's time have a peculiar sweetness and charm for us, and the older girls often choose them. There are six of them still with us. After the singing, Mr. Baldwin leads in prayer, and we join at the close in the Lord's Prayer. Last night I could not help noticing how nicely the little girl who sat next me — the smallest one in the school — repeated it: I am sure you would not have known she was an Armenian. Then, with some little word to each one, they went back to the school-building, and our hearts sent up the prayer that the day's influences might all combine to help them in their Christian life. I hope this little sketch of one of our Sabbaths may interest you.

Yours, most sincerely,

TILLIE J. BALDWIN.

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